

*The Mortality of Princes the great Disappointment
of Human Confidence.*

A
S E R M O N

On the DEATH of the

Prince of Wales,

Preached at St. JAMES's in Taunton,
March 31, 1751, being Palm-Sunday.

By GEORGE ATWOOD, B. D.
Archdeacon of TAUNTON.

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L O N D O N :

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(TO)

THE RIGHT HONOURABLE

CHARLES

EARL OF

EGREMONT,

My LORD,

A MIDST the public Condolance, this plain and humble Discourse, suited to the mournful Occasion, and preached at a Place where your Lordship does us the Honour to preside as Recorder, presents itself to your Lordship: Praying for the Indulgence allowed to Mourners, if their Speech be abrupt, incoherent, or pronounced with a faltering Accent. And as such, it begs your
Lordship's

(IV)

Lordship's favourable Acceptance, as a Testimony
of the grateful Regard with which I have the Ho-
nour to be,

My LORD,

Your Lordship's

Most Obedient,

And Faithful Servant,

GEO. ATTWOOD.

A
S E R M O N
On the D E A T H of the
P R I N C E of W A L E S.

PSALM CXLVI, 2. 3. *Œ. T.*

O! put not your Trust in Princes, nor in any Child of Man! For there is no Help in them. For when the Breath of Man goeth forth he shall turn again to his Earth, and then all his Thoughts perish.

THE full Trust and Confidence that we ought to repose in God, may best appear, from the little Reliance, or secure Dependence we can place in any Thing else, besides him. Indeed, next to God, who is over All, the Superintendency of Sovereign Princes and Governours, who are his Representatives here on Earth, is every Nation's best Security. But, alas! What are these? Or, how far to be depended upon? Since they are frail and mortal like other Persons; and *when their Breath is taken from them, they die, and are turned again to their native Dust.* They are no better than common Clay, with respect to their Mortality; *Dust they are, and to Dust they must return.*

———— *Mors Sceptra Ligonibus æquat.*

The Scepter and the Spade, and the Hands that held them
B both

both, are equally honourable in Death, equally corruptible, and must fall to the Ground, from whence they were taken, without Distinction. Death regards not the *Persons of Men*, but lays them all upon one common Level. However they might be distinguish'd in *Life*, either by *Birth* and *Quality*, or by accumulated *Titles of Honour*, or by the highest Attainments of *Wisdom* and *Virtue*, or by any other Endowments, whether natural or acquired; yet they must lie down in the *Dust of Death*, *naked as they came into the World*, and stripped of all. The *King of Terrours* is inexorable, unrelenting; he rules with an unbounded Sway, and knows no *Monarch* but himself. Though they be raised as high as *Heaven*, he will sink them into the *Pit of Corruption*. For thus spoke the *King of Heaven*, to check the *Pride of Earthly Princes*, — *I have said, Ye are Gods, and Ye are all the Children of the most High: But Ye shall die like Men, and fall like one of the Princes.* — Ps. lxxxii. 6, 7.

A very mournful Instance of this Kind, we have lately, within these few Days, seen, and, to our inexpressible Grief, experienced, by the almost sudden, but quite unexpected, *Loss* we have all sustained, in being deprived of *His Royal Highness the Heir Apparent to the Imperial Crown of these Realms*. A *Loss*, so deplorably great, that we want *Words* to express it, and cannot yet, in our most anxious *Thoughts*, fully comprehend what may be the fatal Consequences of it: The bare *Forebodings* of which, is a melancholy Subject, that at present fills every Breast, and is uppermost in the *Thoughts* of every *serious Person*. For there is no one that wishes well to the publick Good, but must be truly affected at the irreparable *Loss* of so promising a *Blessing* to the whole Nation in general, as well as of so indulgent an *Husband* to so excellent a *Princess*, and so tender a *Parent* to

to such a numerous and hopeful Progeny, as he has, by the Blessing of God, left behind him.

We cannot but, from the foregoing Considerations, reflect upon the *Mortality* of Princes, and the *Instability* of human Affairs depending upon their Influence. The Head gives Life and Motion to the whole *Body Politick*, and the Healthfulness of its *Constitution* is chiefly derived from thence. Therefore Princes being subject to *Decay* and *Death* in common with those they govern, the Protection we receive from them must be so far uncertain and precarious: And, altho' they resemble God, as his *Substitutes*, in the Power he invests them with, for the *Protection* of Mankind; yet they do not so represent him in the *Continuance* of their Authority, but that even to the best and greatest of them may be applied that depreciating Expression of the Prophet, *Cease ye from Man, whose Breath is in his Nostrils: wherein is he to be accounted of?* Is. ii. 22. Or else that, no less *Political* than *Religious* Premonition of the Psalmist in the Text,—*O put not your Trust in Princes, nor in any Child of Man; for there is no Help in them. For when the Breath of Man goeth forth, he shall turn again to his Earth; and then all his Thoughts perish.*

However, tho' they are not to be trusted in, as tho' they were *immortal*, we are not to throw aside all Regard to them, even when they turn again to their Earth, and there is no farther Help in them. Princes are to be honoured, when they can be no longer obeyed. Their Names are still to live, and their Memorial to be embalmed; both on account of the Good they did, and what they designed to do, had not Death, which made all their worldly Projects to perish, prevented them.

It is therefore a Duty prescribed by the King of Kings to all Subjects, not only to obey Princes and Governors whilst

living, but to weep over their *Hearse*, and pay a tributary Respect to their *Memories* afterwards.

Thus did the *Man after God's own Heart*, upon hearing of the Death of *Saul*; altho' his *Persecutor* and professed *Enemy*. What a brave and generous Concern did he shew, upon that Occasion? Lamenting his *Fall*, and venting his own Grief, in the Words of this mournful *Elegy*; — *The Beauty of Israel is slain upon thy high Places: How are the mighty fallen! Tell it not in Gath, publish it not in the Streets of Askelon; lest the Daughters of the Philistines rejoice, lest the Daughters of the uncircumcised triumph! ye Mountains of Gilboa, let there be no Dew, neither let there be Rain upon you, nor Fields of Offerings: For there the Shield of the Mighty is vilely cast away, the Shield of Saul, as tho' he had not been anointed with Oil! How are the Mighty fallen, and the Weapons of War perished!* — 2 Sam. 1. 17.

Such was the Piety of *David* towards his deceased Prince. And the *Scripture* has recorded it, to his immortal Honour, that he discovered such a *Publick-spirited* Disposition, upon this Occasion, as cancell'd all *Private* Resentments. And hereby has given an Example of the most inviolable Loyalty to Posterity. So that whatever *Changes* Governments may be subject to (as all *Governments* are, by the mutable State of the present World) it may never be in Danger thro' our Disaffection towards it: But that we may always consult *their Good*, from whom we derive the *Greatest*.

The remarkable Turns of Providence, occasioned by the *Death of Princes*, and the Defeasance of our *Hopes* thereby; may lead us to consider;

- I. How far *Princes* are to be confided in; as their *Commission* is from *Heaven*, and their Office necessary to the upholding *Government*.

I. How

II. How far they are *not to be confided in*; as being *Earthly, and Mortal*, and as we know not how soon we may be *deprived of them*.

First; Princes are so far to be *confided in*, as their *Commission* is from *Heaven*, and their Office necessary to the upholding *Government*.

Government is so necessary to the Support of *Societies*, and *Good Princes* to the Support of *Government*, that they are invested with a *Divine Commission* for that Purpose, and are to be revered and submitted to, as such. *The Powers that be, are ordained of God*; and the *Blessings* derived from thence to the *Publick*, are so important, that the *Deprivation* of them tends to all the miserable Confusions of *Anarchy*. Therefore the *Vacancy* of the *Throne*, or the Want of a *Successor* in it, is an *Evil* the most to be dreaded: Because it opens the way to civil *Broils* and *Disturbances*, *Seditions*, *Conspiracies*, and *Rebellions*. For the Prevention of which, we put up our continual *Prayers*, at the *Throne of Grace*, for the *KING*, and all the *Royal Family*, and for all the *Blessings* of *Heaven* upon them, whensoever we *assemble and meet* together, for celebrating *Divine Worship*. And altho' the *Present Royal Family*, is, by the *Blessing* of *God* so numerous, that the like has hardly ever been known in any *Age* or *Country*; yet the *Loss* of *either*, especially the *Parent* of them (who was to have formed the *Minds* of his *Children*, by his *Example*, and good *Instructions*, to *Principles* of *Religion* and *Government*) must be exceedingly deplorable both to *Them*, and to the whole *Community*; and may be felt, for many *Ages*, by our late *Posterity*.

So that the *Loss* of *Princes*, especially of *Good Princes*, is a *Publick* and a *National Calamity*; notwithstanding there is so little *Trust* to be reposed in *Them*, or so little *Help* to be expected from *Them*: Because they act by a
divine

divine Commission, and their Office is instituted for the *Publick Benefit*.

More particularly, it is to them we owe the *Administration of public Justice*, without which, we had as good be without *Laws*. For *when there was no King in Israel*, altho' there were *Laws* and those very good ones, yet every one did that which was right in his own Eyes.

We must therefore put our Trust in Princes, as far as they are entrusted with Power by God, and use it in his Service. It is to their Protection, under God that we derive our *Well-being*. Therefore they are not to be trusted in as tho' they were real Gods, but only as such by Representation.

On the other hand, this should admonish Princes so to act in Character, as to be ever mindful of the Charge committed to them, and indefatigable in their Endeavours to answer the Ends of it, by consulting the Honour of their Principal. For them that honour him, he will honour. 1 Sam. ii. 30. And upon this sure Foundation their Thrones are established. The Encouragement of Religion, and the Morals of the People, are the Prince's chief Concern. In this he chiefly represents God; and in his heavenly Master's Honour, consults his own; and likewise the best and truest Interest of his People, extending to their future as well as present Felicity.

The Vice-Roys of the King of Heaven should be faithful to their Trust, and are as much, at least, obliged to be dutiful to their God, as their Subjects to them: Altho' it is not every Breach of Duty in them, that absolves the Subject from his Allegiance.

"The Punishment of Wickedness and Vice, and the Maintenance of true Religion and Virtue," requires the Sovereign's chief Attention, as he would not be thought to bear the Sword in vain. Religion is the Cause of God, and
Princes

Princes are ordained to be the Defenders of it. They are the Ministers of God to us for Good; Rom. xiii. 4. Inſomuch that Religion cannot well ſubſiſt without them. And therefore it was particularly propheſied of the Chriſtian Church, that Kings ſhould be her nurſing Fathers, and Queens her nurſing Mother's, If. xlix. 23.

If then Righteouſneſs exalteth a Nation, Prov. xiv. 34. it is by the Means of them that preſide over it. Good Government doth in its natural Courſe, bring down all the Bleſſings of Heaven that can make a Nation happy. When there were good Princes among the Jews, it might be truly ſaid, — Happy art thou O Iſrael! The Scripture abounds with Particulars of this Kind; whoſe Times were bleſſed with Peace, Plenty, and Tranquility, after they had been haraſſed and embroiled by Foreign Invaſions, and Domeſtick Tumults. Thus, the Philiftines were ſubdued, and they came no more into the Coaſts of Iſrael; and the Hand of the Lord was againſt the Philiftines, all the Days of Samuel. 1 Sam. vii. 13. Thus the Lord preſerved David whitherſoever he went, and David reigned over all Iſrael, and executed Juſtice and Judgment to all his People, 2 Sam. viii. 13, 14. Thus again, in the Days of King Solomon, while he was concerned for his God, Judah and Iſrael dwelt ſafely, every Man under his Vine, and under his Fig Tree, from Dan even to Beersheba, all the Days of Solomon, 1 Kings, iv. 25. And of King Uzziah it is ſaid, that as long as he ſought the Lord, God made him to proſper, 2 Chr. xxvi. 5.

It cannot indeed be ſaid, that the beſt of Kings, any more than other Men, have lived longeſt, or been moſt proſperous; yet the Miſfortunes that beſel them, or the ſhortning their Days, were a Punishment, not to themſelves, but to their People, who were not worthy of them. But this does no Way detract from the Favour of God to religious Princes;

nor

nor the *Happiness of the People* under them. It only shews, that the *Loss of a good Prince*, is the greatest a Nation can sustain.

However, it is certain, that the *higher Powers*, are but subordinate to the *highest*, and can only act during his Pleasure. And consequently, that our *Trust* in Each, is to be proportioned to the *Priority, Plenitude, and Permanency* of the *Authority* they exercise. *Divine Power* is *absolute, uncontrollable, and never-failing*; *Human* is *limited, circumscribed, uncertain, and of short Duration*. — *Thy Throne O God, is for ever and ever*, Ps. xlv. 6. was spoken of the *Eternity of Christ's Kingdom*, and in *Opposition to earthly Thrones*, which are continually wearing out, together with the *short-liv'd Princes* that sit upon them.

God, who gives, takes away Princes at his Pleasure; and they are like the *Potter's Clay* in his Hands. Though some *Vessels* be made to *Honour*, and some to *Dishonour*, yet they are equally *frail and brittle*, and liable to the same *Casualties*, and as soon *broken in Pieces the one as the other*. And what *Trust* then is to be put in those, who are as subject to *Decay*, as *ourselves*? And how often do they leave us behind them, helpless and forlorn, with nothing but the most disconsolate *Sorrow and Disappointment* to be remembered by?

Upon how slender a Thread then do the *great Affairs* of the World depend, abstracted from the *Divine Providence* which ordereth and upholdeth all Things? How precarious and uncertain is all that depends upon the *Breath of Princes*, whom the least *blasting Wind* cuts off; together with the *Hopes of those, who lived under their Shadow*, and were protected by them?

The *greatest Monarch*, notwithstanding all his *Grandeur in Life*, flourisheth but as a *Flower of the Field*: In the *Morning* it is green, and groweth up, but in the *Evening* it is cut down.

down, dried up and withered. To-day a Prince, To-morrow a Worm. To-Day the Delight of a whole Kingdom, To-morrow the excessive Grief and Lamentation of it! To-day surrounded with Crowds of Followers, and giving them Life and Liberty; To-morrow is himself destitute of both, and remains cold and lifeless, in the dark and solitary Dungeon of the Grave.

Our own Mortality is a Speculation truly instructive, but that of Princes is much more so, and may teach us the Knowledge of ourselves, and of our Duty, and the truest Wisdom our Hearts can be applied unto. But the Decrees of Heaven must be submitted to. Both High and Low, Rich and Poor, one with another, are involved in one common Destiny; and the Sentence of God upon all Flesh is irreversible.

I became dumb (says the Psalmist) and opened not my Mouth, for it was thy Doings. Complaints and Murmurs are vain, when the high Hand of Omnipotence interposes. Let all the Earth keep Silence before God, when by the Word of his Providence he is pleased to speak to us, however harshly and severely.

God hath taken away the Desire of our Eyes with a Stroke; Ezek. xxiv. 16. The Darling of the People, and the Lover of our Nation is gone from us! who by his obliging Affability, and engaging Condescension, made himself beloved, in order to make us happy, which, he only desired he might live to accomplish. Whose good Wishes for us, ought (upon this mournful Occasion) to be remembered with as much grateful Sorrow, as if he had lived to have effected them.

Yet still, as I said, we must remember our Submission to the Will of Providence; and recall our Grief, whenever it grows immoderate, lest we be thought to distrust God, whilst

we are only professing our *Distrust* in *Princes*, and the *Sorrow* we conceive for what we suffer by the irretrievable *Loss* of them.

However (as our *Grief* cannot, humanly speaking, be too excessive at *this Time*) we must here mention with Honour, that most illustrious PRINCESS (the disconsolate *Relief* of our much lamented PRINCE) who so eminently excels in every Thing that is truly *virtuous* and *amiable*; and has shewn such distinguishing Marks of *conjugal Affection*, upon this melancholy *Occasion*, as greatly redounds to the Honour of her Sex; since she could not by any *Intreaties*, be prevailed upon (even altho' it were for the Preservation of her own *Health*, and that too in Consideration of her present *State of Pregnancy*) to part from her dying Husband, even in his last Moments, till he was first parted from her. Which, together with his *personal Virtues* and most endearing *Accomplishments*, are, we trust, an happy *Presage*, that the same *amiable Qualities* will by the *Divine Benediction*, be transmitted down *hereditably* to their numerous *Offspring*, and to their late *Posterity*.

This chearful Expectation may, in some Measure, alleviate our present *Distress*, and like a bright *Constellation* of *propitious Stars*, give us *Hopes* of being a flourishing and happy People, for many *Generations*. For a Succession of good and gracious *Princes*, is the greatest of all the *Blessings* under *Heaven*, that can descend upon any *Nation* in the *Earth*. Yet I must observe, that all these *Blessings*, be they never so *promising*, never so *numerous*, are to be expected, and relied upon, not from our *Trust* in the *Lives* of *Princes*, but in the *Favour* of *Providence*: And that the particular *Loss* of that most excellent Prince, we are now deploring, is thus only to be accounted for, that he was a *Blessing* we did not deserve at the *Hand* of *Providence*. For
though

though *Princes* are the *great Ministers* of *Providence*, yet they continue no longer than they are *supported* by it, and their *Subjects* do not always deserve to be blest with good Ones, or with a *Continuance* of their *Protection*.

God who is *above all*, sees farther than *we*, and is much *Wiser*, and consults what is best and fittest for us. In all *Events* therefore, however displeasing to us, we ought to acquiesce in his wise and gracious *Disposal*, saying, — *It is the Lord; let him do what seemeth him Good. His Appointments* are always *Good*; but they are made so to *us*, by our *Acquiescence* in them. He alone is worthy of our *Hope* and *Trust*, and will never deceive them, as long as they are *stedfast*: That is *stedfast* and *invariable*, as the Object on which they are placed, the *Rock of Ages*; in comparison of whom all things are unstable as *Wind* and *Sea*, shifting and wavering every Moment; or as the *Life of Man*; whom God takes away in the midst of his *Age*; but, as for his *Years* they endure throughout all *Generations*. The *wise* and *good Providence* of *God*, is solely to be depended upon; as, for other Reasons, so because it *never ceases*, as the inconstant *Life of Man* does; and that sometimes before it has finished half its *Course*.

If *Man* appoints, *God* as often disappoints; and yet is our *Trust* in *him* secure and never-failing, as far as the *Things we wish and trust in him for*, are good and expedient for us. Of which *he* is the best Judge. The *Schemes* of *Providence* never fail; being founded upon *Reasons* of *Eternal Truth*: But the *Schemes* of *human Policy* fall to the Ground, and come to nothing; being supported by nothing but *Emptiness* and *Vanity*. It is therefore better to trust in the Lord, than to put any Confidence in *Man*: It is better to trust in the Lord, than to put any Confidence in *Princes*. For (as it follows from the Text) Blessed is he,

that hath the God of Jacob for his Help, and whose Hope is in the Lord his God. Ps. cxviii. 8, 9. Whose universal Empire extends itself over the whole Creation, the Work of his Hands; who made Heaven and Earth, the Sea, and all that therein is; and who keepeth his Promise for ever, with the strictest Fidelity. And furthermore, he exercises himself in every Instance of Royal Sovereignty, and Power, and Protection; he helpeth them to Right that suffer Wrong; he feedeth the Hungry. The Lord looseth Men out of Prison, the Lord giveth Sight to the Blind: The Lord helpeth them that are fallen, the Lord careth for the Righteous: the Lord careth for the Strangers, he defendeth the Fatherless and Widow; as for the Way of the Ungodly, he turneth it upside-down: And, to sum up all, — The Lord thy God, O Sion, shall be King for evermore, and throughout all Generations. All which could never be said of any Earthly Prince or Potentate, how great soever.

If then, we oppose the Providence of God to the wisest Provisions of Men, or his Care to their Protection, over us, we shall soon perceive on which side the Advantage lies, and where our Confidence is most secure. In this view, we shall discover the Vanity of Human Hopes, and Human Dependencies; and that our *Wishes* are often better denied than gratified; and that the *Evils* we suffer, and the *Disappointments* we meet with, are, in the Event, good for us, in order to check our *Pride* and *Vanity*, and bring us to a due sense of ourselves.

Therefore the wise *Ends* of Providence ought always to be attended to, whether it frowns or smiles upon us: Especially in those *great Events* which concern the *Publick*; and which, we are apt to imagine, are the *great Concern* of him who governs the *World*.

For,

For, wise Men being more intent upon greater things than less, we conclude the *Supreme Being* to be so disposed likewise; and that, tho' all Things are his, and his Care is over all; yet they are not so upon an Equality, but that he gives the Preference to some above others, in Proportion to their Importance.

Among the greater Acts of Providence, Life and Death are looked upon as the most important; not only as the Interest of Private Families, but much more, of States and Kingdoms, are affected thereby. The Births and Deaths of Princes occasion the greatest Changes and Revolutions; the Wheels of Providence seem mostly to turn upon them, and the Confidence of Men to rise or sink accordingly. Thus, we have known, the Fate of an Empire depend upon the Life and Breath of a single Person.

If then, even the minutest Things in Nature, are under the Care and Inspection of an over-ruling Providence; and if not so much as a Sparrow falls to the Ground, without the Knowledge and Permission of our Heavenly Father: How much less does a Man, whose Life is of more Value than that of many Sparrows? and much less a Prince (on whose Life and Safety that of Thousands, and ten Thousands depends) without the special Notice and Destination of Divine Providence. Not that we suppose, that God hath so absolutely and unconditionally decreed and fated, out the exact Term and Period of every Man's Life, without Distinction, that do what we can, it is unavoidable. Since this would render all our Prayers for the Lives of Princes ineffectual, and to no Purpose; and make our Lamentations for the Dead, absurd and unreasonable.

The Death of Princes is like that of other Men. Their Days are determined by the Appointment of God, guided by

by the exactest Rules of infinite *Wisdom* and *Justice*. In-
 somuch that, at all Events, *God* is justified in his Saying,
 and clear when he is judged. All that we can do, is, to
 bewail our *own Loss*, and to look up to the *Hand* that hath
 afflicted us, when we are deprived of our *Princes*, and of
 our *Hope* and *Confidence* in them: But never to charge *God*
foolishly, either in *this* or in any other Cases. We are to
 submit to them, not as *arbitrary Decrees*, but the *wise De-*
terminations of a just and free *Providence*.

And, in this pious Disposition of Mind, shall we have
 acquitted ourselves faithfully, both towards *God*, and to-
 wards *Man*; and paid our last Duty to (him, whom I am
 sorry to call) the late PRINCE of WALES: For whom
 we have so often put up our solemn *Prayers* to *God* in this
Place, that, after all the *Blessings* of this *Life*, he would
 finally bring him to his everlasting Kingdom: To which,
 we humbly hope, he is now advanced.

For, to sum up his *Character*, in few Words. He was
 exemplary in all the *Parts* of *Human Life*, which a *Good*
Man, and a *Good Prince*, would chuse to excel in. He
 was a *Generous Friend*, a *Gracious Master*, and an *Accom-*
plished Gentleman, an *Indulgent Parent*, an *Affectionate Hus-*
band, a *Dutiful Son*, and a *Loving Brother*; a *Well-Wisher*
 to *All*, and a *General Benefactor* to *Mankind*, but a *Lover*
 of this *Nation*, more particularly.

He was *Popular* without *Ostentation*, unaffectedly *Religi-*
ous, never wanting to be *Bountiful*; *Studious* to be *obliging*,
 never failing to return *Obligations*, never more *uneasy* than
 when it was out of his *Power* to *confer* them. In short,
 the *Merit* of doing *Good*, not the *Applause* of it, it was his
 only *Principle*.

How great? How general is the *Loss* of this most ami-
 able and excellent *Prince*? Let *Arts* and *Sciences* lament
 their

their Protector; let true Merit weep over its Patron; let Trade and Commerce bewail its Friend; let the *Disgraced* deplore their constant Reliever; let the whole Nation mourn for itself, for not deserving the Continuance of so invaluable a Blessing.

What now remains, but that since our Prince is no more, and our Prayers are ceased for him, we continue to put them up incessantly and fervently for the KING and all the remaining Branches of his Royal House; and that his Throne may be for ever established by a never-failing Succession of Protestant Princes; for the Defence of our religious and civil Liberties against all Attempts upon either; the Support of the Protestant Cause; and the perpetual Security of the Religion established among us.

But we must not at this Time forget, what the holy Church throughout all the World is commemorating the Death of the Son of God, the Prince of Peace (in Comparison of whom, all the Princes of the Earth are as nothing) but shew forth his Death by all the becoming Duties that are required at this holy Season; by repenting of our Sins in Sackcloth and Ashes; by distributing our Charity to our poor Brethren; by fasting, weeping, and mourning; by giving up ourselves to divine Service; by exercising ourselves in all Acts of Piety and Devotion; and above all, by receiving the holy Communion of the Body and Blood of Christ, to our spiritual Relief and Comfort under all Distresses, and to the strengthening and refreshing our Souls.

Such Trust in God, and Resignation to his Will, is our only Security against Disappointments, our only Stay and Support under them. Thus will our Losses turn into Improvements, and when we fall, we shall rise again with renewed Strength and Alacrity; being enabled to say, God is

our

our Hope and Strength, a very present Help in Trouble;
 Ps. xlv. 1. God is the King of all the Earth; sing ye Praises
 with Understanding! For this God is our God for ever and
 ever; he shall be our Guide unto Death, Ps. xlviii. 13.

To Whom, in the undivided Trinity, be ascribed all Glory,
 Power and Dominion, now and ever. Amen.

FINIS

